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U.S. Southern Baptists Urged To Protest Appointment Of Buddhist Leader

SACRAMENTO, Calif. — The state's 276,000 Southern Baptist were urged to protest the recent appointment of a Buddhist priest to deliver invocation in the Sacramento Legislature.

"In a day when so few things remain sacred. . . we see still another of the eternal truths being trampled. . . the existence of the One God," wrote the Rev. Jack Johnson in the California Southern Baptist magazine.

Johnson said that since Buddhist do not invoke the blessings of a deity in the Judeo-Christian sense, "there is no justification for an idol worshipper serving as senate chaplain."

The Rev. Shoko Masunaga, who received his Buddhist teaching in Japan, is pastor of a Sacramento church, was the No. 2 minister at the Hompa Hongwanji Buddhist Temple in Los Angels from 1969 to 1973.

Since Johnson's protest on Jan. 16, about eight or nine letters a day have been received by the office of Sen. Albert S. Rodda, D. Sacramento.

The 58-year old priest was approved without objection by the Senate Rules Committee last month for the one-year term as chaplain — the first Buddhist clergymen ever to serve in that capacity.

Sacramento county's senator "traditionally nominates the Senate chaplain," and over his 16 years in office Rodda has rotated the appointment among a variety of Protestant ministers, Catholic and Orthodox priests and a rabbi.

Rodda, a Methodist laymen, recently said he was interested in finding a Chicano minister. "And a woman minister is on my agenda, too, if I'm around long enough."

Matsunaga said earlier his approach would be to "take some things from Buddhist scriptures which would be an inspiration for the morning or afternoon sessions."

The southern Baptist Convention, the nation's largest Protestant church, is one of the most fundamentalist and normally shuns interfaith acitivities.

Johnson, pastor of the 2000-member First Southern Baptist Church of El Monte, said that Rodda indicated to him in a conversation that if too much controversery surrounded such appointments the chaplaincy might be abolished.

Johnson was reported to have said that "the absence of a chaplain is less offensive to God than the presence of chaplain who does not believe in God.

The New Canadian

An Independent Organ for Canadians of Japanese Origin

Vol. XXXIX — 12 FRIDAY, FEBRUARY 14, 1975 Toronto, Ont.

Part II

The First Japanese To Discover America

II

OTHER SIDE OF THE WORLD

To Manjiro, the American whaling ship, John Howland, was itself like some strange, foreign island. Cows and pigs were carried in the hold to provide fresh meat, and the ship was armed with two cannons and 30 rifles. Casks of whale oil were everywhere, and the 34 men of the crew were constantly busy keeping the vessel sailing.

At first, Manjiro and his companions could communicate with the Americans only by signs, but as the days began to pass Manjiro, always quick-witted, started to learn some of the language of his rescuers. Captain Whitfield was especially kind to the boy, and before long, Manjiro learned from him that the John Howland was on its way to the Sandwich Islands, which was what the present-day Hawaiian Islands were then called, after the English Earl of Sandwich, who incidentally invented the food-item that also bears his name. There they would take on provisions, and in time, as Manjiro began to understand, the ship would return to its homeport in Massachusetts — a place in distant America Manjiro had never heard before.

Young and resilient, Manjiro refused to worry about the distant future. He volunteered to help at various jobs aboard the ship, and was delighted when he was permitted to climb the mast and be a lookout. On his first day in the tiny basket high above the deck he spotted the single spout of a sperm whale. Boats were lowered, the whale caught, then Capt. Whitfield presented Manjiro with a sailor's cap as a reward.

* * *

Late in November of 1841 — 11 months after Manjiro had been shipwrecked — the John Howland put into Honolulu Harbor, then one of the world's busiest whaling ports. The boy had never dreamt that as many tall-masted ships as he saw in the harbor existed. By now he was speaking fair English, and the captain explained that these were the Sandwich Islands, which some visiting Chinese had once called "The Fragrant Mountains." Manjiro could see why. The air was balmy and tropical growths were everywhere.

Taken ashore, Manjiro was introduced to an American medical missionary named Dr. Judd who was also an advisor to the king of these islands. Quartered ashore as the ship was being reprovisioned, Manjiro, and his fellow castaways took in the strange sights all about them.

There were brown-skinned Hawaiians, the natives of these islands. There were Chinese in pigtails. And there were Caucasians such as those who had rescued him.

* * *

One day, as Manjiro and his four companions were resting in the shade, Capt. Whitfield approached them and said he'd soon be ready to return to his own land of Massachusetts. He had decided that he'd like to take Manjiro with him, and he was asking permission to do so of Fudenojo, the fisherman who was the oldest of the castaways and thus responsible for them.

Whitfield explained that he was a widower, but that he had friends in his hometown of Fairhaven who would take care of Manjiro. Manjiro would be given a good education and taught a useful trade. Someday, when Whitfield again had a home of his own, Manjiro would live there as his son.

(Cont. on P. 2)

J.C. Chairman Of Univ. Students Union Leads For Ban Of Offensive Song

HAMILTON. — The campaign in Hamilton to have the hit-record "Kung Fu Fighting" banned from the air waves as offensive to Orientals is still continuing with a Sansei leader.

Ken Noma, chairman of the McMaster Students Union, has complained to two rock radio stations (CKOC & CHAM) and the Canadian Radio and Television Commission about the use of the word Chinaman in the song.

"The initial position taken, granted, was a hard-line that of demanding the immediate removal of this song from the airwaves of Hamilton", said Mr. Noma. "Both CKOC and CHAM, replied in a similar manner, calling upon basically two main arguments in trying to justify the continued airing of this song. They argued that: (1) the large volume sale of the song attested for its popularity (2) the fact that no prior complaints have been about this song.

"Both stations did not directly address the question of whether the word "Chinaman" was offensive or racist.",

He says his campaing against Kung-Fu Fighting by Carl Douglas, which soared to the top of the charts and sold eight million copies world-wide, has the backing in Hamilton of the Mc-Master Students U. as well as the McMaster Chinese Students Association. Attempts are now underway to contact all University Chinese Associations across Canada to launch a national campaign.

"I have also contacted Mr. Oikawa of the Hamilton JCCA," said Mr. Numa, "but to date I have no response indicating their position on the matter."

Spokesman for two other Chinese groups in the city, however, say they have not received complaints and don't find the word offensive.

The rock radio stations involved, CKOC and CHAM, say the only complaint is Mr. Noma's and they will continue to play it.

A spokesman for the distributor called the campaign "a tempest in a tea cup."

Mr. Noma said he is actively soliciting support against the song from the McMaster Student's Council and Chinese and Japanese groups in the city.

He stressed he is not objecting to the song or the lyrics but to the use of the word itself.

"As a Oriental myself, I find it highly offensive," he said. "It may seem like a big hassle over a small thing but this type of thing is unfortunate and is a result of ignorance."

Webster's and Funk and Wagnall's dictionaries both say the word is often taken to be offen-

Con. On P. 8

Nisei Strongman Mack Miya In Prison

TORONTO. — Mack Miya (Miyashita) Toronto Nisei strongman and gymnasium chain operator was a recent visitor at Warkworth Penitentiary near Peterborough.

Miya, aged 52, who could be mistaken for 30 years of age, gave a lecture on physical culture and a dazzling demonstration of weight lifting.

Warkworth Pen. is reputed to have some 400 weightlifting enthusiasts.

Ikeda Re-elected Boss Of Sokugakkai

AGANA, Guam. — The first International Buddhist League (IBL) world peace conference ended recently after five days of meetings, elections and toasts to peace.

On Sunday, 158 delegates from 51 countries approved a slate of IBL officers including Daisaku Ikeda, 47, as chairman.

Ikeda is president of the Nichiren Shoshu International (NSI) Buddhist religion headquarters in Japan.

George M. Williams, general director of the Nichiren Shoshu Sokugakkai Academy (NAS) in Santa Monica, Calif., was elected chairman of the executive committee.

High priest Nittatsu Hosai, honorary IBL chairman, told delegates that the conference "will remain as a golden page in Buddhist history."

Williams said another peace conference will be held in four years with the site to be determined by the IBL executive committee.

The conference, held at the Guam International Trade Center, was not promotion for the Buddhist religion, Williams said, but rather "a gathering for peace sponsored by the IBL."

With cries of "banzai" and upraised arms, IBL leaders told their supporters to go back to their own countries and "initiate events for world peace."

Richard Causton, an IBL representative from England, said the group plans to support cultural exchange programs and close communication between member organizations."

About 260 delegates attended the five-day event, a NAS spokesman said, Guam was chosen as the site of the first peace conference because it was "one of the last battlegrounds of World War II," he said.

10-Million Yen Ukiyo-e Stolen

TOKYO. — An ukiyo-e picture, estimated to be worth about 10 million yen, was stolen recently from the Hanshin Department Store in Osaka where an exhibition of colorful paintings,

Cont. on Page 2

"The Lake" By Kawabata

By ALLAN BEEKMAN

THE LAKE, by Yasunari Kawabata, tr. by Reiko Tsukimura, Kodansha International, 160 pp., $6.95. Dist. by Harper & Row, New York.

First serialized in 1954, this novel is cast in the hallucinatory pattern characteristic of Kawabata's work, though necrophilia strikes only a minor note. The author follows his usual technique of introducing associations into the narrative that inspire the protagonist to erotic recollections that bind his present to his past.

Driven by a compulsion to follow beautiful women, Gimpei Momoi, 34, has fled to Karuizawa to escape the consequence of a voyeuristic misadventure. There he exhibits the voice fetishism typical of a Kawabata protagonist.

Naked in a Turkish bath, he tells the girl attendant, "I never thought I'd ever meet anyone whose voice could sound so like an angel's."

He is almost moved to tears. "Her voice had aroused in him a sense of pure happiness and warm relief."

The girl asks about his hometown. The question precipitates a chain of memories that finally bring him to his mother's village by the lake from which the novel derives its title.

As a boy, it had been his greatest joy to walk the shore of this lake with his cousin, Yayoi, two-year-older than he, "their reflection linked in the water beside them. . . he felt their figures would move together on the water forever."

Yayoi had turned against him, finally merrying a naval officer. As a student, during the war, Gimpei had turned to prostitutes for consolation often running from the brothels to avoid paying. One of the prostitutes had left a newborn baby on his doorsteps with a note accusing him of fathering it.

He had returned the baby to the doorstep of the brothel from which he believed it had come. Later he feared he might have left it on the wrong doorstop or that the mother might no longer be residing where he had left the infant and that, consequently, the child had perished. " . . . the hands of the little child were now beating wildly at the botom of a grave against the wall of earth that weighed down on it."

He is also haunted by memories of one of his students, Hisako, he had met later when he had taught in a high school. She was the first of the women he had followed her home she had responded to the overture.

A classmate had exposed the affair; the authorities had dismissed him. When he had continued to meet Hisako, her parents had used the influence of a friend, Otoji Arita, 70, to transfer her to a school where Arita is chairman of the board.

Through characters such as Arita, the author has tried to tie the characters in a circle revolving around Gimpei to a circle revolving around the woman who has caused his fight to Karuizawa. Gimpei had followed this woman, Miyako Mizuki, 25, later to be revealed as the mistress of Arita.

"Miyako must certainly have been frightened while she was being followed by Gimpei, but she might also have experienced a tingling pleasure, without recognizing its presence."

He must have drawn close to her, for she had suddenly struck him with her handbag and fled. The handbag had fallen at his feet. His intention had been far from robbery, but when he had picked up the handbag he had found it contained a large sum of money, which he pocketed.

A member of Miyako's circle is Machie, 15, of whose beauty Gimpei becomes so enamored he hides in a ditch to watch her pass by.

But though the lives of the characters of the two circles overlap they fail to interact. Hisako marries another. The problems of the tormented protagonist remain unresolved. Miyako continues to mourn the squandering of her youth and beauty on the aged Arita. Arita continues to seek mothering from Miyako and another mistress he keeps at home.

Here and there brightened by glimpses of beauty the sad theme wanders to an inconclusive end.

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Manjiro

Manjiro's companions left the decision up to him, and Manjiro elected to go with the captain.

Now, on the voyage to America, Manjiro somehow acquired the name "John Mung" from his shipmates aboard the whaling ship. The vessel took a circuitous route back, continuing its whaling operations, and putting in at numerous Pacific islands. Manjiro learned the sailors trade. He saw tropic isles and storms and icebergs. At last — on May 7, 1843 — the whaling ship, John Howland, after an absence of three years and seven months, put into Fairhaven, Mass., with 2,761 barrels of sperm oil aboard.

The New England whaling port was every bit as strange to Manjiro as Hawaii had been, and perhaps even more so. The first marvel that impressed him was the drawbridge across the river which opened to let tall-masted boats through. And Manjiro himself was a curiosity to the inhabitants of this small, New England town. Word of his arrival spread swiftly and crowds came to see him.

There was a problem, however Capt. Whitfield, who was a widower who lived alone, had to find a family to take care of Manjiro. The boy first went to the home of Whitfield's friend, Akin, staying there while Whitfield went to New York on a business trip. Whitfield returned with a surprise — his new bride. Before long, he bought a patch of farming land, built a two-story house upon it and Manjiro came to live with his new family.

Manjiro loved farming. His greatest thrill was to be able to ride a horse — for all American farms had horses — a privilege that in his country was reserved mostly for Samurai. Manjiro would have been happy to let things go on this way, but Whitfield was determined that he should get an education.

In the fall, Manjiro was enrolled in a nearby school. His teacher, Jane Allen, turned out to be sympathetic to the boy and gave him special instruction, with particular emphasis on English pronuncation.

It was a happy time for Ma-

(Cont. from Page One)

njiro — though he never forgot his determination to return to his homeland someday.

* * *

Capt. and Mrs. Whitfield, genuinely fond of Manjiro, had been most kind to him so far, but a growing boy had to be fed and clothed, and Manjiro did represent something of a financial drain in their new home. They decided to apprentice him to a tradesman outside of school hours, a common arrangement for teenage boys in those days. Manjiro went to work for a cooper (barrel-maker) named Hussey.

Apprentices were paid very little, and sometimes nothing at all; their food and shelter, plus the opportunity to learn the trade, were considered adequate compensation. Unfortunately, the Hussey family was not quite as generous as the Whitfield had been. Manjiro received mostly dry, hard bread for breakfast, lunch, and supper. He accepted this without complaint until he became ill. Whitfield learned what had happened, brought Manjiro back into his own home, and there he and Mrs. Whitfield nursed him back to health again. Whitfield was proud when Manjiro finally successfully completed is course at Bartlett Academy.

In this busy period of Manjiro's life there may have been times when he forgot his vow to return to Japan sometime. In 1846 — five years after he had left his homeland — he was suddenly reminded of it again. The whaleship, Franklin, was getting ready to leave on a long cruise to the Pacific. Its captain, Ira Davis, had been a harpooner on the John Howland, and he remembered Manjiro. A strong young man who had studied navigation and who knew the cooper's trade would be useful on a long voyage. Would Manjiro care to come along?

Manjiro's heart pounded with excitement when, after saying farewell to the Whitfields and all his other friends, he boarded the Franklin with his seabag slung over his shoulders. He wasn't sure that he'd actually be able to make his way back to Japan — but at least he'd be a lot nearer to his own homeland.

Kung-fu

(Cont. from Page One)

sive.

Paul Chan of the Chinese Cultural Group said Chinese is a more acceptable phrase but Chinaman is a long-used expression still accepted by older Chinese.

"Whether it's insulting depends on how you say it," he said.

Mr. Chan said he suspects more people would object to the song's portrayal of Kung-Fu as a fighting technique rather than an art form.

The first reaction of Mary Wong vice-president of the Chinese Community Organization, to the word was "What's wrong with that?"

"When I was going to school they used to call us Chinks. That used to bother me but, Chinaman — that wouldn't bother me."

Laurence Hazeltine, product distribution manager of Phono-Disc Ltd. said in the six months the record has been playing the only complaint had come from "some radical fringe in Seattle."

"I don't know of a single radio station that has refused to play the record and radio stations are usually very sensitive to causing offence to any group," he said.

Phono-Disc Ltd. is the Toronto based distributor of the record.

"The initial reaction to the campaign" said Mr. Noma, " has convinced me that ignorance of the plight and the feeling of the Orientals is still a large problem in Canada. Silence and docility on the part of all Orientals hinders attempts by concerned citizens who try to educate the public at large."

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Ukiyo-e

(Cont. from Page One)

depicting life during the Edo period, was being held.

The painting by Harunobu Suzuki, 1725-70, was one of a series of eight and portrayed a woman having her hair done before a mirrow.

It measures 26.5 by 20.8 centimeters and was displayed in a frame on a wall near the entrance of the ukiyo-e exhibition held on the store's eighth floor.

It is believed to have been stolen between 4 p.m. and 4:30 p.m. recently. The exhibition was divided into six sections by panels about three meters high making it hard for attendants to keep an eye on all of the some 300 visitors present at the time.

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Personal Notes Across Canada

Obituaries

TANIGUCHI

WINNIPEG. — On January 20, 1975 Mrs. Koma Taniguchi of 190 Roberta Avenue passed away peacefully at her residence after a lengthy illness. Mrs. Taniguchi was born in Fukuoka, Japan. Besides her husband, Rokusaburo, she is survived by their sons, Kazumi (Jim), Konji (Ken) both of Winnipeg, Haruo (Harry) of Ottawa; two daughters, Mrs. T. Nakamura (Kanaye) of Winnipeg, Mrs. M. Fujita (Mitsuye Kay) of Toronto; one sister and three brothers in Japan There are 21 grandchildren. Funeral service was held on Wednesday, January 22, 1975 at the Manitoba Buddhist Church, Rev. T. Moriki officiating. Interment in Elmwood Cemetery, Thursday, January 23, 1975.

CARD OF THANKS

We wish to express our sincere thanks to our friends and relatives for their kindness, many expressions of sympathy and beautiful floral tributes during our recent loss of Husband and Father Sadaichi Saito.

Mrs. Mary Saito
Charlene, Lorraine, Lloyd, Martin, Ernest. Toronto, Ont.
Mr. & Mrs. Masaru Saito Chase, B.C.

CARD OF THANKS

We wish to express our sincere thanks to our many friends and relatives for their kindness, messages of sympathy and beautiful floral tributes in the recent loss of our beloved wife, mother and grandmother, Mrs. Koma Taniguchi. We are also deeply grateful for the many kindnesses of our friends throughout her lengthy illness.

Mr. Rokusaburo Taniguchi, Winnipeg.
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Mr. & Mrs. Ken Taniguchi & Family, Winnipeg,
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Letter To-The Editor

Dear Editor:

Mr. Bill Hosokawa's piece "Should Ethnic Background of VIP's be Identified?" — I find this very impressive. I do not mean examining either party's point of that discussion, yet think that their points may be meaningfully related to the following ones.

1. Time magazine may be praised not for its routine mentioning or identifying the ethnic backgrounds of its news-making figures, but for its rare exception passing by Mr. Mineta's ethnic background in that specific case.

2. For, turning to man's inwardness, a great figure will distinguish himself by refusing — with clear consciousness — to be pulled down over and over again to the sphere where mean minds as well as tortured minds or, rather, "raped" minds miserably stay hanging upon old lowly struggles, 'lowly' because, as a hang-up, mentioning one's ethnic origin is so far not yet totally dissociable from modern man's impotency about the persistent evil called 'racism'.

3. Insofar as inward maturity goes, and again as long as this universal impotency keeps hovering around, to hang upon either self's or enemy's ethnic origin may mean being caught in the inhumanity that is brewed within the pitfall of the struggle between superiority and inferiority complexes. I say "inhumanity" in a dual sense here. First, to be caught in superiority complex, if mentioned in an ultimate analysis, may be referred to as subjugating the person to the pattern of man's 'rapism' against his counter sex. Secondly, turning to the victim's side, to sink oneself in the memory of being humiliated in such a way may mean likewise surrendering the person's integrity to a proliferation of man's disgusting mental excretions, i.e., to a continous struggle between superiority and inferiority complexes.

4. In this context, an intelligent man or woman may tackle his or hers ethnic right, under whatever circumstances, solely in order to uplifting very courageously — I mean, without sinking one's own person as well as the fellow individual's person in that mental excretion — constructive life above the person-consuming memory or racism, which, to repeat, is nothing but a cunningly camouflaged modification of man's primitive fall in rapism.

5. Finally, considering the universal erosion of the realm of person in this age, I would ask if it is not safer for everyone not to be blindly provoked by racist phenomena. This much for insight's sake.

Abraham S. Kashiyama
Ph. D. in Philosophy
Edmonton

Dates And Doings

Tor. Japanese Language School Dance March 29th

TORONTO. — The Toronto Japanese Language School Benefit Dance held annually by the P.T.A. is slated this year for Saturday, March 29th, at the Japanese Canadian Cultural Centre.

Music will be provided in the auditorium by the Nat Lustig Orchestra, with entertainment in-between by well-known vocalists from the Japanese community. Again this year, the Draw for the Japanese School Ijikai Trip-to-Japan Raffle will take place during the course of the evening. As usual there will be Spot Dances and Door Prizes and plenty of refreshments.

A new feature this year will be a Teen Dance in the West Room. A 'live' rock group, SPECTRUM, will perform, and refreshments from MACDONALD'S will be free. There will also be Spot Dances and Door Prizes. This is an opportunity for Teens from all over Metro to meet and become acquainted.

Adult admission will be $5.00 per person; for Teens, $2.00 per person (refreshments included). 8:30 p.m. to 1:00 a.m.

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Gary Tanaka Of Urabe Lead Scorers In Canadian Japanese Hockey Action

TORONTO. — Turf Cleaners snapped a four game winless streak with a 3-2 triumph over Urabe Insurance. Their last victory came on January 5 when they beat Yamada Studio 4-1.

Urabe Insurance was missing three big gunners in Paul Sunohara, Al Tanaka and Gary Kawaguchi. This shortage took its toll noticeably in the third period as Turf outscored Urabe two goals to one.

It was a hard and fast first period ending in a scoreless tie. One penalty was assessed to Turf but Urabe failed to capitalize.

In the second, Tom Fujiwara scored for Turf on a giveaway by a Urabe defender. It seemed at this point that Turf was going to run away with the game as they pinned Urabe in their zone. The most efective line for Turf was the Jim Abe, Frank Oda, and Brian Kitamura line. The Insurancemen quickly bounced back to tie it up. Gary Tanaka tipped in a goal mouth pass by Andy Hayashi.

In the waning minutes of the final period, Urabe was obviously tiring. Turf took advantage and snapped in two quick goals. Ben Murata fired one into an open net while Jim Abe from Brian Kitamura and Frank Oda made it 3-1. These two goals seemed to have awaken Urabe out of their sleep as Roger Ebata from Danny Higashi came back quickly to score. But that was all they could get by the Turf goalie.

The second game saw Japan Camera take over first place in the CJHL team standings when they edged out Yamada Studio 2-1. Danny Tsujiuchi, a converted defenseman, led Japan with one goal and set up the winning goal.

After a scoreles first, Danny Tsujiuchi found the mark midway through the second period assisted by Andy Nabeta.

The Studiomen came back in the third to tie it up on a breakaway goal by Don Kimura from Roger Inamoto. Only seconds later, the Cameramen struck back. Danny Tsujiuchi fed Richard Nabeta a breakaway pass. Heavily pursued by a Yamada defender, he managed to get the puck into the short-side.

Scoring Leaders

	G	A	TP
Gary Tanaka (U)	9	14	23
Gary Nasu (J)	9	13	22
Al Tanaka (U)	5	17	22
Jeff Kawasaki (Y)	14	4	18
Paul Sunohara (U)	12	6	18
Brian Kitamura (T)	6	10	16
Danny Higashi (U)	2	14	16

Sumoist Jesse's Poor Showing Drops Him Down Five Notches

BY MAS MANBO

TOKYO. — Big Jess Kuhaulua, sumodom's Takamiyama, disappointed his many fans in 1974 by slumping just when he appeared to have a real bid for the ozeki rank going. Ozeki is the second highest rank in sumo, next only to yokozuna.

After compiling marks of 8-7, 10-5, 8-7 and a sparkling 11-4 in the first four 15-day meets of the year, Jesse failed to get over the kachikoshi hump in the last two.

A poor 6-9 record in the autumn meet caused the loss of Takamiyama's sekiwake rank and he wound up the year with a 7-8 mark in the Kyushu tournament. Jesse was dropped five notches to the No. 2 maegashira rank for the opening sumo meet of 1975, which began Jan. 15th here.

The bulky Hawaiian, sumo's heftiest wrestler currently at 370 pounds, is now in his 11th year in the game in Japan. Now 30, he was married early in the year and became the proud father of a son, Yumitaro.

Sumo review

Grand champion Wajima captured three tournaments during the year and new yokazuna Kitanoumi two — but not as a grand champion. Kitanoumi gained the Emperor Cup in the opening meet as a sekiwake and took the title in the third meet, the summer tourney in Tokyo, as an Ozeki. After being promoted to yokozuna, he failed to win the cop. Komusubi Kaiketsu defeated Kitanoumi in a playoff to become the surprise winner (12-3) in the final meet of the year in Kyushu and was promoted sekiwake.

Young Kitanoumi led all rikishi in matches won during 1975. He captured 73 and lost for a win percentage of .811.

Rival yokozuna Wajima had a 70-20 mark for a .778 percentage and komusubi Kaiketsu finished third with a 56-34 record and .622.

Takamiyama and sekiwake Kurohimeyama tied for fourth spot with identical 50-40 records that gave each a .556 percentage. Jesse, who entered the makuuchi or major league division in January 1968, now has a 305-325 career mark.

The brightest newcomer in the makuuchi division in 1974 was Wakamisugi, 21. Coming up from the juryo ranks in the second tournament of the year, he scored kachikoshi in five straight meets, topping off his consistent performance with an 11-4 record in the Kyushu tournament.

Counting his 8-7 juryo record in the opening tournament of the year, Wakamisugi had a win percentage of .613.

Wakamisugi, who rose to komusubi during the year, is expected to be ranked as a sekiwake for the 1975 New Year Tournament, along with Kaiketsu.

Two yokozuna, Kitanofuji and Kotozakura, hung up their mawashi in midyear and they were followed into retirement by ozeki Daikirin.

Four from Tonga

Jesse was not the only foreign wrestler in sumo in 1974.

Four husky young fellows from the Pacific island kingdom of Tonga made their debut in the Kyushu tournament in November.

The four apprentice wrestlers all won two or three initial bouts to qualify for ranking in the New Year meet.

They were given the sumo monickers of Hidenoshima, Fukunoshima, Minaminoshima and Yoshinoshima.

Chinese wrestler Chang Li-hu competing in the juryo class under the name of Kiyonohama wound up with a 6-9 record in the Kyushu tournament.

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天氣晴朗なれど (九五)

佐藤愛子

伊藤女史はやおら立ち上ると、本棚や椅子やテーブルの間を、氣取った様子で歩き出した。

『これは文科の進歩に伴って、當然起ってくる現象でいます、何が自然で何が不自然であるか。それは果して何によって決められるか……必然の上に成りたって私はこの現象を倒錯という言葉で片づけること自体間違いであると考えていますね。』

『はあ……』

『そこで、奥さんの悩みですが、私はまず奥さんに既成概念を打破して下さい、申し上げたい。既成概念の捉われ人は、現代では、生きていく資格がないとさえいえます。私が恭生くんを現代のパイオニアであるというゆえんは、彼が何ものにも捉われない自由な精神の持主であるからです……』

『はあ……』

朝子はだんだん頭がモウロウとして来た。概念とか必然とかいう言葉を聞くと朝子はいつもモウロウとして來る。

『いいですか、奥さん、すべての既成のものに價値があるというセンチメンタリズムをまず捨てて下さい、そし、虚心に現代という時代を見て下さい』

伊藤女史はそのヤブニラミの大きな目でジロリ朝子を見ると、急に調子を變えた

『奥さん、これからゴーゴーへ行きましょう』

『えっ』

『ゴーゴークラブへ踊りにいきましょう。見にいくんじゃない。踊るんです』

『ゴーゴーを……』

『そう、やるんです！』

伊藤女子は椅子の前に立ちはだかり、仁王のように人さし指を立てて、おごそかにいった。

『まず行爲すること。参加することを。それによって現代を肌から知ることです。若者を知るには、彼らの中に融け込むことです』

『でも……お、あのう、私はゴーゴーなんか……』

『踊れないとはいわせません。ゴーゴーは●來ダンスというべきものではない。ただの身ぶりです。動きです。人間、本来持っていて、いつか見失ってしまった原始の歓喜を取りもどす本能的な動きです。さあ、行きましょう、奥さん……』

『あ、あのう、い、今ですか』

『勿論ですよ。私は頭に閃いたことは即座にやる主義です』

『けれど……けれど、私の方はこまります』

『何が困るんですか？奥さん、奥さんは悩みの解決を求めてここへ来られた。なのに今、その解決を拒もうとする』

伊藤女史はカッとヤブニラミの目を開いた。

『なぜです？』

◇トロント市協一世部総会日（二十三日）の午八時から日本映画『爽春』が上映されるので、総会後居残ってそれを観賞したい人のために夕食（チャージ）を用意することになったので、希望者は至急亀岡（八三六八―九九二四）に申しこんでほしいと。

定（五九）儀

一月二十日午前十時頃就働先でのアクシデントでトラックの下敷きとなり死亡致しました事を皆様にお知らせ申し上げます。二十二日エリオット葬儀社で通夜を營み、十三セント・アンドリューカトリック教会でドーマス神父により告別式を行い、マウントホープ墓地に埋葬いたしました。

夫の急な事故に際しましては各方面から深い同情にあづかり多くの方々の御会葬をいただき、ご厚情の数々遺族一同心から厚く御禮申し上げます。略儀ながら紙上にて御挨拶申し上げます。

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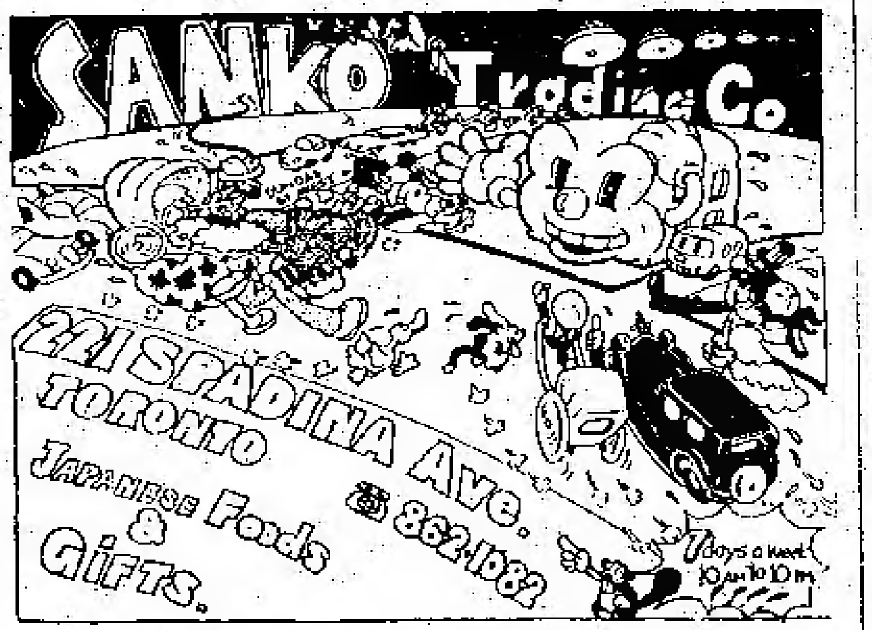

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day, February 14, 1975

or Showing ve Notches

d komusubi Kajketsu fi… hird with a 56-34 record 2.

iiyama and sekiwake neyama tied for fourth h identical 60-40 records ve each a .556 percenta… e, who entered the ma… or major league division ary 1968, now has a 305… eer mark.

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ト市協一世部總會に
新移住者や商社の人達の出席切望さる

トロント日系市民協会は大トロントの日系人総合団体として活動しているが、その日本語部ともいうべき市協一世部は来る二十三日（日曜）午後二時半から日系文化会館で定期総会を開き諸報告と協議を行つたのち斎藤晢郎氏から「指圧」の講習を受けることになつていて、会員のみならず、一般の人々も、報告や協議もふくめて初めからこの総会に出席することを大歓迎している。

トロント市協―とくに一世部では その協力者としての、いわゆる新移住者グループの人々および可なりの人数になっているといわれる日本商社の方々をもふくめた人々の支援と協力をお願いしようという意向が強まつており、この総会にはぜひとも挙つて出席して、日系市民協会の仕事を知つていただきたいと願つているのである。

二十年を記念の 河畔句會誌

東京で印刷された句集河畔（河畔句会同人發行）の一部が同句会から本社に贈られてきた。二十周年を迎えた河畔句會が過去の作品から五十句を選んで集めたもので、同人十一名の傑作ぞろい。最後のページで数木降砂氏が『二十年を好機に作句生活の上に折目を付つこと』について述べている。戦後、ステブストンで生れた俳句会の立派な句集誌である。

日本製のテレビ部品を改善
當局が指摘した六モデルに

【トロント】松下電器カナダ会社（パナソニック・メーカー）は先週末、過分のX光線を放出すると當局から指摘された六モデルの自發的改善を行うと發表した。

オタワ保健省はパナソニックのカラー・テレビのうち六モデルの部品を故意に偽つけて調べた結果X光線を多量に放出することがわかり、危険であると公表した。パナソニックの六モデル所有者は松下電器（レックスデール・オフィス）に連絡するよう希望されている。

◇トロント佛教会ダナの賴母子講は二月廿三日（日）正午から。

クラシック 音樂愛好会

△二月十六日、コンサート
△ドボルザーク・チエロ協奏曲 作品一〇二、カザロス
△ラベル・ダフネスとクロエ・スイスロマンド・アンセルメ
△ラフマニーフ・シンフォニー第二、カラヤン

御申込み 藤山（六三六―八六一三） 内藤（七八三―八五三五） 七時以後

■死 亡

△晩市の北川賢吉氏（七九）は訪日中郷里の熊本で十二月末急逝、一月十六日晩市佛教會で追悼法要を營んだ。

△エドモントンの林末雄氏（四九）は一月十二日死去、二十五日告別式を行

求 ウエーター及びキッチンヘルパー。六カ月以上勤續できる人で、短髪がよい。電話九二四―七五〇一（トロント）

求 経験ある教師募集（トロント日本語學校） 希望者は履歴書同封、左記に申し込んで下さい。

Mr. A. Nishihama, 10 Grenoble Drive, Apt. 605, Don Mills, Ont. Tel. 429-1695

求 経験あるソーイング・マシン・オペレーター。家庭または工場でブラウス縫い。電話メリー三六三―四五八八（トロント）

求 プログラム・デレクター

トロント日系文化会館では日英両語に堪能なプログラム・デレクターを求めています。報酬は経験及び教育背景如何に依ります。日系社會に影響する興味ある仕事です。希望者は理事長河口ジョン氏宛に履歴書をそえて左記に申し込んで下さい。

Mr. John Kawaguchi, 37 Cornerbrooke Drive, Don Mills, Ont.

夫 末雄 儀

四十九歳 突然肝臓癌のため一月十二日死去致しました。二十五日葬儀に際しては、寒気強き折にも拘らず多数御會葬下された上、過分の御芳志を戴き遠方よりは弔電又近郊の皆様からは供花を戴き葬儀を滞りなく終える事ができました段、有難く謹んでお禮を申し上げます。故人病中は多数の皆様から度々の御見舞を受け重ねて厚く御禮申し上げます。尚残る遺族にも故人生前と同様宜敷今後を御願い申し上げます。実は一々御禮状差上げるべきところ略儀ながら紙上をもってお禮の言葉に代えさせて戴きます。終りに寒気強き折柄各位御体御大切に御祈り下さる様御願申します。

エドモントン
妻 林トミ子
長女 レンダ
兄 林源一郎
外姉弟妹一同
義兄 水野茂
外姉弟妹一同
近藤留吉
叔母 タケ
青木伊之助
叔母 スエ
親族代表 西加奈雄

護法会と婦人会 合同親睦会ご通知

△期日 来る三月一日（土）午後二時より
△場所 トロント佛教會階下
△会費 一人一弗
△申込 松井欽蔵 四六六―八〇九六 林與惣彌 六五一―六二八八 高崎しづ 九二一―八四一一 藤本映子 四二五―七七七四

夕食用意の都合上、二月二十三日（日）までに御申込み下さい。福引と澤山の余興を用意しています

トロント佛教会
護法会及び婦人会

教師を募集致します
トロント日本語補習授業校

さきに本紙にてお知らせした通り、今年四月より中學部一年を新設しました。つきましては同校にて教鞭をとつていただける方はぜひ左記へご連絡下さい。

□資格 日本の高中小學校教師の免状をお持ちの方
□授業時間 毎土曜日午前九時より十二時二十分迄
□學校のある場所 Jackman Public School, 79 Jackman Ave, Toronto

委細は面談の上でご説明申し上げます
電話 三六〇―一七七五（越木）

七五年訪日ツアー

◇出發	期間
三月八日	五
四月三日	五
四月三日	八
五月十七日	五
六月十四日	三
六月二八日	八
七月十二日	六
八月四日	三
九月十三日	五
十月十一日	六

□夏休み御家族呼び寄せツアー 七月二五日―八月二八日
□冬季ホリデーをバハマ島、フロリダにて

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＝訪日觀光團＝

出發	歸國
三月二十二日	四月十八日
同 二十八日	同
四月三日	五月十六日
四月五日	四月二十五日

☒日本よりの呼寄せ觀光團

出發	歸國
三月二十一日	四月五日
七月二十五日	八月三十日

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Friday, February 14, 1975

"多様性
恒久的

オタワの国立人
ンターはカナダ
伝統的文化を記
地調査企畫 古
ビデオテープお
めております。
系文化グループ
分野にわたる貿
とくに民族建築
家族と社會的生
られています。

過去二年間 人

″多様性文化主義は恒久的な政府方針です″

國立人類博物館は多様文化主義方針の一部であります

オタワの国立人類博物館ノ民族文化研究カナダ・センターはカナダにおける全エスニック系文化社会の伝統的文化を記録しております。このセンターは實地調査企畫　古物品の蒐集　テープレコーデング　ビデオテープおよび映畫等を通して大宗の資料を集めております。現在のところ　カナダのエスニック系文化グループの宗教　經済および社会的生活の各分野にわたる實地調査企画が進められております。とくに民族建築　住宅装飾　手藝品　古來の民話　家族と社会的生活および祝宴と儀式等に注意が向けられています。

過去二年間　人類博物館は廣範囲の展示を持って二百以上の社会を旅行してまわりました。その目的は私たちの異なり　しかも豊富な文化的遺産についてすべての人が感知するためであります。保存と提示の技術により博物館は奥深くしかも理解を増すことができればと切望しております。

さらに　教育的プログラムとして　研究　古物品および展示を混合し　教育用とする教育的キットを開發　たしました。これらの教育用キットは先生が彼等の教室　使用したいと希望する者に全加にわたって送られるものです。

博物館のあらゆる分野について知りたい向きは次のアドレスに書き申込んで下さい。

Hon. John Munro
Minister Responsible
for Multiculturalism

L'hon. John Munro
Ministre chargé
du Multiculturalisme

Multiculturalisme
MULTICULTURALISM

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終身就働に異變 未聞のレイオフ

日本の不況で採用取り消しも

〔東京時事〕不況 深刻化にともない、新規學卒者に對する採用內定の取り消しや自宅待機などが社會問題化してきているが、勞働省は採用取り消しの企業に對し、來年度以降の就職あっせんを打ち切るなど強い制裁措置で臨むことを決め、近くこうした方針で業界指導を強化する。

同省の一月末現在での調査によると、採用內定の取り消しは中卒が一社九人と少いが、高卒では三五社一九四人に達し、また入社時期繰下げ（自宅待機）も高卒が五社一〇〇人となっている。

一方 大學卒については日本私大連盟の調査（一月八日現在）では、加盟一七〇余大學だけで採用取り消しが四二社一一六人、自宅待機が一一社一九八人にのぼっており、全体では相當の數にのぼるものとみられている。

日航にも影響

四月から就職するはずの"自宅待機組"の學校卒業生には初任給の約六〇%が支拂われるが、採用取り消しにはなんらの補償も與えられない。また日立では新規採用者二千五十人の雇用を一ヵ月おくらせると發表したがこれは社はじまって以來のこと。このうち八百人は大卒生である。

わが社はすでに七万人の從業員をペイ付きレイドオフしている。流れ作業が一部閉止されているさい、若い人々をかかる惡い條件下で訓練させることはできない　とも日立ではいっている。日航も新規採用の大卒女子二百九十七人の就職を十一月まで延期、來年は一人も採用しない方針だとしている。

大統領殺さる

〔タナナリブ〕アフリカのインド海上にある島國マラガシー共和國大統領は十一、夜暗殺されたとラジオが放送した。一週間前大統領の地位についたばかりの陸軍大佐（四三）は閲兵に向う途中、機關銃の掃射をうけ、一名の護衛兵とともに射殺された。

中毒事件で副社長が自殺

アンカレージで責任を感じて

〔アンカレージ〕日航乘客の大量食中毒事件（一人は死亡）の責任を感じ、食中毒の原因となったハム・オムレツをつくったケータリング會社の副社長、桑原欽二氏（五二、吾評）は今日當地の自宅アパートでピストル自殺した。

桑原氏はハワイに本店を持つ「インターナショナル・インフライト・ケータリング會社」のアンカレージ支社長であった。日航乘客三百六十人のうち百四十四人がアンカレージでつみ込んだハム・オムレツを食べて中毒し、コペンハーグで手當をうけたけれど、一人の死者を出している。

住み慣れてきた

ビーシー州の移民六二%の答え

「オタワ」移民青書の骨子が發表されたが、それによるとカナダに三年以上在住している二千人の新移住者を對象にアンケートをまとめた結果、ビーシー州に在住している移民の六二%「いま住んでいる土地になついている」と答えた。

それを他州にみると大西洋岸州は四〇%、ケベック州五八%、オンタリオ州五三%、平原州五七%は、ともかく住み慣れてきたと答えている。

ビーシー州在住移民の僅か一〇% 出身國に未練があるとしており、大西洋沿海州は二一%、ケベック州と平原州は一七%、オンタリオ州は一三%。ビーシー州在住移民の八四%は移住六カ月後で「儲けぶり」に滿足」といっている。これが大西洋沿海州では七五%、ケベック州とオンタリオ州が七七%、平原州は七九%

移民青書を説明

"パート・アンドラス移民大臣は大ト市內のエスニック系新聞發行人及び編集長ら十八、ローヤルヨークでランチョンに招いた上 このほど議會に上程した移民青書について説明することになった。

移民青書 公聴会

計画進める

〔オタワ〕カナダ將來の移民方針を決定する移民青書の公聴會の開催プランが、オタワ移民及び人口研究會によって進められている。このグループは國會移民委員會の協力を得て實際的に共催の形式で、討論會をひらくことになる。

いまのところ三月十四日がオタワでの初會議として予定され、各分野及びエスニック・グループの団体代表を招き、どうすれば、この重大問題について全國的な討論 展開させていけるかについて話し合うことにしている。

なお移民人口研究會は公聴會で各方面からのプーフを受け付けることになろう。

日本のスチールミル 工場地さがしで問題

〇…ビーシー政府と日本鋼管會社との契約によりビーシー州內にスチール・ミル建設地を目下日本側が物色中であるが、晩市港南方の石炭積出港ロバート・バンクスをナンバーワンの候補地として日本側があげている。

〇…しかし、ロバート・バンクスは海岸沿いにあるので、そこに大仕掛のスチール・ミルをつくることになれば、環境問題にぶつかることは明らかで、州政府は全く其地点を考慮に入れていない。ミル候補地として十一ヵ所があげられているが、プリンス・ルパート付近に四ヵ所、バンクーバー島に二カ所、北方奥地に三ヵ所となっている。

〇…日加合弁スチール・ミルが建設されたあかつきには從業員五千ないし七千人を必要と、大量の石炭、淡水、鉄鋼および イム（石灰）を要することになるので、ミル用地の決定はかなり微妙である

恩給金ふえる

〔オタワ〕老年ペンションは四月から三弗三十六仙ふえて合計百二十三弗四十二仙となる。ペンションは生活指數にてらし、年四回の割合で調整される。カナダ・ペンションは年一回の割合で調整される。

ている。

西部沿岸大雪降り

〔晩市〕バンクーバー島北部、晩市近郊及び南方奥地の道路は今週一晩降りつづいた大雪（積雪一十九インチ）で交通不能となった。ナナイモ市內の全校が閉止し、交通機關もストップした。ビクトリア市でさえ積雪十八インチという未曾有の深雪となり、ハイウェーも交通不能、停電がつづいている。奥地レベルストック方面のハイウェーも猛吹雪のため交通が止まり、フレーザー・キャニオンも、ガケ崩れで通行止め。ネープあたりは一晩に一呎ほど降りつもった。

韓国投票 信任確認さる

ボク大統領支持票が八〇%も

〔ソウル〕二十二日行われた韓國の國民投票で、朴大統領は信任を受けて勝利を得た。開票結果によると、朴大統領は對立候補への票よりも八〇%も多數で樂勝した。對立候補者は朴大統領がワンマンぶりを發揮し政治的自由及び人權を壓迫していると非難した。

この國民投票に強く反對してきた野党やキリスト教など宗教團体のボイコットにも拘らず總投票數千六百八十万の うち八〇・二%は朴政權の政策に賛成を表明したと政府側は發表している。野党側は投票結果は政府がつくったものであるとしているが、この結果により朴大統領は反對勢力に今後壓力をかけるものとみられ

輸入税引下げて打撃

關根バイクも短操か

〔ウィニペッグ〕當市北百六十五マイルのザ・パス・二年前操業・開始した「關根自轉車會社」の組立て工場は、ターナー蔵相が輸入自轉車の課税二五%を一五%に引下げたことで賣行きに影響、組立て工場は今月末で一時操業中止になろうと同市ではいっている

この工場には約百 ほどのインデアンが就働しており、勞働狀態はきわめて良好だと州政府を喜ばしている。ところが輸入バイクのタキスが一五%も下げられたことで、ともかく冬季中は操業中止のやむなきにいたろうと會社側ではいっている。他のカナダ會社も同様の打撃をうけてい

カナダの自轉車メーカーはオタワ當局が、外國製自轉車に對する課税を上げたり下げたりして、國內業者から「まるでヨーヨーのようだ」と皮肉られているが、それに左右されるメーカーは全くつらいとこぼしている。

英保守黨主に初の婦人當選

〔ロンドン〕英保守党大會で党主候補四人の男性を向うにまわして名乘りあげたマーガレット・サッチャー夫人（四九で、前大臣）は絶對多數票で今週當選、初の婦人党主となった。全投票二七六票のうちサッチャー夫人は一四六票を獲得、男性の最有力候補の最高票はわずか七九票であった。保守党が政權を担當することになれば英國はじまって以來の婦人首相となるわけ。

江畑與惣七氏

〔モントリオール〕當市日系人社會の元老で、日系人會々長を永年つとめた江畑與惣七氏（七二、彦根氏八坂町出身）は去る十一日市內病院で死去、十四日葬儀を營み、五ト告別式を行へ。

Miso Shiru

OROVILLE, Calif. — forecasts of an unprec world food shortage, a lo an, valued in this coun cattle feed and by-produ varnish and glue, may man's most important so protein.

In their new book, "S Diet," Herman and Corne hara explains how the has sustained civilization for more than 4000 year Mr. and Mrs. Aihara

Vol. XXXIX — 13

Part III

The F... To Disc...

III

THE FORBIDDEN C

Once again, young was seeing a vast world never really been aware his boyhood in Shikok whaling ship, Franklin the command of Capt. Ir sailed first across the touching the Azores, a proceeded south, roundin ca at the Cape of Goo and heading for the Pa

Manjiro, who by now English almost perfect was also a skilled seama himself popular with th Once, when a huge tur sighted at sea, Manjiro overboard, rode the c back, and killed it by a knife into its neck. F the crew feasted on tur applauded Manjiro's cou procuring this food.

The Franklin began to various ports in the So cific, and Manjiro, at ea felt that he was app nearer to his homelan would not go to Japan, — it was death for fo to do so — but he still he might somehow make way there if they ever enough. He said nothin secret desires to the oth

Capt. Davis, it seeme have liked to go to Ja had no intention of tr often spoke of Japan' headed lawmakers" who' country closed to fo Friends of Capt. Davis occasion, either been s ed in Japan or the Ry lands, or had made calls there. They had met hostility among the Other mariners he knew ing been shipwrecked these shores, never had and he presumed they killed.

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By mid-April 1847, th